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universe. Truth, though present in all things, is nothing else than our mind. Chu said that we must realize truth through the external world if we could not find it in our internal world. But this is making a dualism of truth." (Yü Lu.)

After Wang Yong Ming a school of realism arose. Liu Ship San, a prominent realist, maintains that the universe is the world of substance; mind as such is but a product of such substance; and a certain nature in the mind is but the working order of the substance, which is neither good nor bad; for good is poise and evil is lack of poise or excess.

Materialism in China, however, not being supported by physical science like materialism in modern Europe, did not make much progress. With Wang Yong Ming the metaphysical speculation of Confucianism reached its culmination. Like many other things in China, her moral philosophy, instead of making any further progress, deteriorated. In Japan, Chinese metaphysics was not received with enthusiasm. During the past three centuries the Confucianists in Japan have refused to follow Wang Yong Ming, and have insisted on the dogmatic interpretation of Confucius.

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## DISCUSSION.

### THE NATURE OF PLEASURE.

DR. PATTEN, in his "Explanation" in answer to Professor Caldwell's comments on his "Theory of Social Forces," falls into the usual error of most persons who attempt to discuss the utilitarian philosophy. He says that Herbert Spencer's "life of 'unalloyed pleasure'" "would restrict our activities." He draws a picture of his own of what such a life would be, and says, "Such a hot-house life is the necessary result of the growth of our sensory concepts and of the resulting limitation which knowledge puts on activity." In this he loses sight of the essential nature and only correct definition of pleasure,—viz., the normal exercise of the faculties. Pleasure consists entirely of activity. There is nothing "static" about it. The only philosopher who has gone to the

bottom of the subject is Schopenhauer, and I am surprised that such a student of Schopenhauer as Professor Caldwell should have failed in his "reply" to clear up this essential point.

The truth is, as Schopenhauer shows, that pleasure consists in the satisfaction of desire, actual or potential; that desire is a special form of pain, as proved by the universal effort to put an end to it, and that it is this putting an end to desire,—*i.e.*, satisfying it, that yields, or rather, constitutes pleasure. But this can only be accomplished through activity. It is this sense of successful effort which yields all the reward, and that life which secures the greatest pleasure is the most active. The most unendurable of all pains is ennui,—*Langeweile*, as Schopenhauer has so graphically painted it. This is the coddled life of inactivity that Dr. Patten pictures as one of "unalloyed pleasure." All that Schopenhauer failed to see was that the satisfaction of desire may have *duration*, or at least may consist of such a prolonged series of repeated satisfactions following one another at inappreciably short intervals, that it cannot be distinguished from continuous pleasure. He missed this essential point because in his time experimental psychology was unknown, by which it has since been demonstrated in the laboratory that every psychic phenomenon *occupies time*.\*

The failure to perceive this principle was the one vulnerable spot in the utilitarian philosophy, and John Stuart Mill's "paradox of hedonism," which rests on this failure, as does the present reasoning of Dr. Patten, has given the opponents of utilitarianism a vantage ground which its defenders need not and should not surrender.

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\* This demonstration constitutes the "refutation of pessimism," as I pointed out in "The Psychic Factors of Civilization," Chapter xi.